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596 [581] [603] parents are friendly toward each other, so that the conflict that might result from a division of authority rarely develops. Were it otherwise, it could easily happen that a person who had been ordered, or forbidden, to do something against his own wishes by the head of his paternal family would plead with the head of his mother's group and receive support to justify his disobedience. To most Haitians such a hypothetical incident was amusing to contemplate, for the elders are said always to work together. Rare is the occasion when one interferes with the decision of another, and never to the knowledge of the subject of such a decision.

596 888 626 A family elder who has no sons to care for him is well looked after by the other members of the group "until the grave." Fear as well as a moral obligation prompts this. "He might curse you," it is explained, or "He might say: 'Watch out for your own old age! You mistreated me in my old age, and you will suffer in yours.'" Such pronouncements are greatly dreaded, especially because of his control over the supernatural forces that aid or harm the family and its members.

428 The closeness of the tie between social institutions and economic life is most evident in the matter of inheritance. For though the prestige that accrues from the possession of wealth makes for strong competition through the exercise of individual initiative, yet supporting the struggle of an individual for the augmentation of his holdings are the forces of family sanction and family aid, while his very start in life is obtained primarily through the help of his relatives during their lifetime or the property he inherits from them at their death.

428 858 As has been suggested, all a man's children by a "legally" married wife inherit from him, or, if he has not espoused a wife by a Church wedding, the children of his *placée* wife or wives receive his property. Whether or not it is true that the 428 858 969 "legitimate" children inherit three quarters of the possessions of their father, the "natural" children one fourth, and

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it possible for the owner to go to war without being harmed. 789
Even were the possessor of such a *drogue* to be struck by a bullet, the wound would be a minor one; while the thrust of a machete or saber would leave him unscathed, poison placed in drink or food would be impotent, and a trap set against the warrior would be ineffective. Some *drogues*, it is held, allow the owner to disappear when trapped by enemies. For such an important *drogue* a special day, designated by its maker, is set aside for the observance of certain taboos, the most important being the requirement of sexual abstinence on that day.[4] Some men possess as many as seven of these *drogues*, in which case one day every seventh week is reserved for each. Said a man who had taken part in the rebellion of 1918–20 against the Marine occupation: "I have a small, small *drogue*. I had it in the Caco fighting. I have need of a big one." When it was observed that there is no more fighting in Haiti, the reply came promptly: "A man must be prepared. Nobody knows what will come." [784] [834]

The grandfather of this man was said by him to have owned 789
a *drogue* which came from Guinée. He knew how to resusci- 754
tate those who had met their death from unnatural — magical — causes; he had only to come to the *barrière* before the house where the body lay, call the name of the victim, and the dead would arise. He was once attacked when he was returning home with a purse filled with money he had won at cards, and his assailants beat him to death and threw him into a well. The next morning, when he was found, he revived in a few moments and asked to be buried beside the well. The following day one of the men who had assaulted him died; the next day another died, and so for five days, until all of them were dead.

Love-charms form an important category of good magic, as 832
also charms to aid in selling in the markets or in keeping a job or to hold the affection of a spouse. Old men are believed 789
to have important magical powers for good, and one such 884

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person of great experience was pointed out who was believed able to stop a runaway horse without putting a finger on him. One widely spread type of charm is an *arrêt* against the *mal jok*, or evil eye. Mention has been made of protective charms when the measures taken to guard growing crops were discussed, and also in connection with safeguarding the well-being of infants. The power in this latter type of *garde* often is made to reside in a seed on a string or chain, or a cross of beads sewed on cloth, to represent the four corners of the earth.

Because charms are the outer symbols of magic, detailed examples of their making will give insight into the nature of charms in general. The first of these which may be described was a *garde*, made by a *mambu*, to relieve a pregnant woman whose milk had begun to flow before the birth of her child — a sign that an evil spirit had been sent her by an enemy, and that her delivery would therefore be fraught with danger. During the séance the *mambu* was continuously possessed by her god, Ogun, whose identity was shown by her whistling. Before the *mambu* as she commenced her incantation were some *clairin*, lighted red candles, a new piece of soap, incense, sulphur, garlic, light brown shoemaker's thread, an empty bottle, a bottle filled with a green, evil-smelling lotion called *baigne de mambu*, a chick, and three iron nails. As she tied the cord in knots she muttered her spell; then, taking the empty bottle, she put in it a bit of the incense, sulphur, garlic, some soap, some *clairin*, and some *baigne de mambu*. With the knotted cord she tied a cross made of two nails to the neck of the bottle, repeating her formula before she put it down. Instructing the pregnant woman to take the bottle, she said: "Speak into it and say everything you wish."

She then took the chick, opened its beak, and wrote on it with a pencil, continuing the incantation the while. With the pencil she also made marks on the thighs, the wings, the upper joints, and the leg joints before she handed it to her client